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miss the elegance and finish that characterize French work, pre-eminently the rival history of Collignon; but we feel grateful for all the pains exerted to secure honesty and fidelity.

A. C. MERRIAM.

June, 1893.

CHARLES NORMAND. *La Troie d'Homère*. Exploration artistique et archéologique. Album de l'ami des monuments et des arts, 98 Rue de Miromesnil. Paris, 1892.

A Frenchman here anticipates the Germans in publishing a readable and well illustrated book covering the recent excavations in Hissarlik-Troy, which Schliemann planned and would have executed but for his sudden death. Though it is not customary for scholars to anticipate the publication of foreign excavations, we may rejoice that the author has taken the pains to study the ruins with diligence and in some cases to have taken original drawings and measurements. Of the seven "cities" of Schliemann he recognized only four, a view which was formerly justifiable, and is adopted by Schuchhardt in his volume on Schliemann's excavations. But since the year 1890 the excavations of the sixth "city" have revealed pottery like that of Mykenai and Tiryns, and cannot therefore be passed by. One who cannot admit the nine different strata which actually exist in the akropolis must at least recognize the following:

- 1.) Original settlement, immediately upon the rock.
- 2.) Several metres high, a stately citadel, with houses, town walls, towers and gates; several times destroyed by fire.
- 3.) Above the ruins of the citadel several superposed villages of plain houses, often burned and renewed.
- 4.) Higher still a citadel with several large buildings and a strong fortification wall, contemporary with the royal palaces of Mykenai, Tiryns and Athens.
- 5.) The three uppermost strata, whose buildings and walls belong to Greek, Hellenistic and Roman times.

The view that the second of these "cities" represented Homer's Troy was tenable before 1890, but now it must be recognized that this city was pre-Homeric, and possibly the historic ground for the myth he relates of its destruction by Herakles. Its pottery has been held to be pre-Homeric by G. Perrot and other scholars. Homer's Troy corresponds to the sixth stratum, measured from below, which as yet has been only partially excavated. Of the uppermost layer, the Græco-Roman Troy, there is here described only the great temple of

Athena and the semicircular theatre-like building, probably belonging to the Augustan era. There is added a useful compilation from inscriptions and literature of the buildings of Troy, as yet not discovered; also a bibliography relating to Troy, consisting of thirteen pamphlets and books of preceding centuries, twenty-nine from the first half of the present century, and one hundred and twenty-two since Schliemann began his excavations.—WILHELM DÖRPFELD in *Berl. Phil. Woch.*, 1893, p. 933.

CHRISTIAN BELGER. *Die mykenische Lokalsage von den Gräbern Agamemnons und der seinen im Zusammenhange der griechischen Sagenentwicklung.* Mit einer Rekonstruktion des Schliemannschen Gräberrundes und sieben Plänen. Wissenschaftliche Beilage zum Programm des Friedrichs-Gymnasiums zu Berlin. 4to, pp. 42. Gärtner, Berlin, 1893.

The author begins with a careful criticism of the myth concerning the graves at Mykenai, then of the grave of Agamemnon in poetry and pictorial art, then of the account of Pausanias, and finally gives its reconstruction. The reconstruction is evidently correct, proving that the stelae were those of Atreus, Agamemnon, Eurymedon, Cassandra and Elektra; also of the children of Agamemnon and Cassandra, namely, Teledamos and Pelops, and the children of Elektra and Pylades, namely, Medon and Strophios.—W. GURLITT in *Berl. Phil. Woch.*, 1893, p. 785.

JOSEF MURR. *Die Gottheit der Griechen als Naturmacht.* Grundzüge eines einheitlichen Systems Griechischer Götterlehre. Zugleich einleitender Teil 3^a des Verf. 'Pflanzenwelt in der griech. Mythologie. 8vo, pp. XII, 80. Wagnersche Universitäts-Buchandlung, Innsbruck, 1892.

As the general principle for all the chief Greek divinities, through which they come into existence, the author regards light and moisture as of the widest importance. Not only Zeus, but also Hermes, Apollon, Asklepios, Dionysos, Hephaistos, Pan, Ares, and even Poseidon and Hades, are original male personifications of Heaven, by the side of whom Hera, Dione, Leto, Demeter, Persephone, Aphrodite, Artemis, Athena and the Nymphs are corresponding female personifications of the power of Heaven. Strictly speaking, Murr's conception of the rich pantheon of the Greeks is a Monotheism, which, however, as far back as we can trace it, appears as a Dualism. Accordingly he believes that each Greek race-stock had its original pair of divini-